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WEEKLY REVIEW.

—Our readers will remember that the Rev. Geo. Barnes, known as the Kentucky evangelist, was in India last year, and he and his views were occasionally referred to in our columns. They may also remember that a Mr. Carty came from America to see Mr. Barnes, having received an impression in America that he should do so, and having delivered the supposed message, returned. By the following paragraph in the *Christian*, of October 21, we learn that Messrs Barnes and Carty have a following in England, and, if we may credit the statement, are leading their followers in a direction not very hopeful.

"Notwithstanding the progress of modern thought and new theology, there seems no delusion too foolish to attract and entrap unstable souls, no wind of doctrine by which they cannot be blown about, no sleight of men or cunning craftiness by which they cannot be deceived. Poor old Mrs. Girling, the female principle of the Deity, who had her immortal body, and was never going to die, is dead and buried, and her followers dispersed. But we have Mormonites, and Flying Rollers, and the "Special Messenger," and followers of Mr. Barnes and Mr. Carty; and now these last, together with the extreme wing of the faith-healers, are going over to Mr. Prince and the Agapemone."

—Since our last issue appeared Bombay has been permitted formally to receive and entertain the Viceroy. We regret that his Lordship should have been suffering from ill-health at this juncture.

—It is perhaps a sign of the times that a Native paper, Anglo-Marathi, the *Shet-Karyantsa Keiwari*, Advocate of Agriculturists, surrenders one or two columns to a sketch of the life of the Rev. Baba Padmanji. The article is appreciative and kindly, and speaks of his conversion and Christian labours without a word of disparagement.

—We see a notice of a great volcanic convulsion in the island of Ninofu in the Pacific. After 24 hours of constant earthquaking, the subterraneous fires burst through the earth-crust, and a column of flame 2,000 ft. high shot up. For ten days, from Aug. 31 to Sept. 10, the eruption continued. We note that this was contemporaneous with the great earthquakes in the Mediterranean and in the United States, concerning which there was so much speculation as to the cause, nobody dreaming that this was to be found at the Antipodes.

—Some remarks attributed to the Rev. A. R. Macduff, a Chaplain in the Punjaub, were reported by the *Bidhanbadi*, a Brahmo paper at Lahore, and were commented on by us last week. The same report was noticed in the *Indian Christian Herald*, which now publishes a note from Mr. Macduff, intimating that he was not faithfully reported. The question, "Why should we not follow the example of that pagan Emperor of Rome," &c., is explained by Mr. Macduff thus:—

May I request you to inform your readers, that I asked the above question in the earlier part of a lecture I was giving to educated Natives, and that the whole of my subsequent remarks were intended to shew that every such proposal must be met with a firm negative.

We are very sorry indeed that we should have been betrayed into criticisms that now appear to have been undeserved. There was a good deal more reported, and we would like to know how much of the report was true and how much was untrue. Since writing these words we find in the *Bidhanbadi*, of Nov. 1st, a letter from the Rev. Mr. Macduff, in which, after expressing himself as in the letter to the *I. C. Herald*, he adds:

The rest of my lecture was taken up in trying to answer the following question:—"If Christians are thus uncompromising in the exclusive homage they pay to Jesus Christ, if they will not allow any one to share His temple, how can they be cleared from the charge of bigotry?" In the course of my remarks, I spoke of the absolutely unique position held by Jesus Christ as the Maker of that wonderful Universe, whose immensity and the wisdom of whose construction has only been realized by the discoveries of recent research. I further maintained that, according to Christian belief, Christ is not only the original Maker of all things but the present Proprietor of Creation and King of the world, I therefore inferred that it would be blasphemy for the Christian to say "Yes" in answer to the question quoted above.

It may simplify matters, if I briefly state the object of my lecture. It was my endeavour throughout to prove the following thesis:—Christianity is not a mere philosophical system and Jesus Christ is not a mere prophet. If Christ's prophetic functions were all that the Catholic Faith implies, then we might, as Christians, be willing to associate our prophet with other great sages, Eastern and Western. But Christianity is pre-eminently a Kingdom and Christ is a Divine King. The consent that any, even the holiest and the wisest, should share His throne would be downright treason.

It appears from these statements that the Lahore paper did very great injustice to Mr. Macduff in the report it gave of his words, and we regret that we should have given currency to the same.

—With reference to the letter signed "*A Christian*," we do not think that it argues any want of love to the souls of men to strip from them the disguise in which they seek to appear and expose them in their true characters. So long as they are successful in their strategy and duplicity, there is little prospect of their deliverance from sin. Woe unto the man by whom the offence cometh, says Christ. "It were better for a man that a millstone be tied to his neck and be cast into the depths of the sea, than that he should offend one of these little ones that believe on me." But the Papacy is a stumbling-block over which thousands and myriads are made annually to stumble into hell. Perhaps no one thing that characterizes the church of the present day is more offensive to the Lord than the confederacy of Christian people to speak apologetically of Romanism. The sacred writers speak with unflinching reprobation of this system.

—Miss E. Sisson, formerly of the Madura Mission, afterwards of the Basim Mission, now of Bethshan, London, writes: "God has prospered us to open a Missionary Training-home in connection with His work here. And the first missionary goes from hence to China shortly."

—A writer on "Miracles and Missions," in the *Indian Witness*, says:—

"After all, the agreement of Christ's life, death and teaching with what had been predicted of him in the Old Testament, is, and must ever be, the most conclusive evidence that Christ was the Son of God, the Saviour of the world. This proof stands good for all time, and is available for all. The character of Christ's works and their agreement with prophecy do put men under obligation to examine them and see whether "these things are so" or not. Every man who is anxious to know the truth will not refuse to investigate and see how far the Old and New Testament records agree. Should a man refuse to do this much, it is an evidence that he does not desire to know the truth, and would not likely believe though one returned from the regions of the dead."

But does not the Bible say that men generally love darkness rather than light, that they desire not the knowledge of God, that they refuse to receive the testimony which Creation bears to his eternal power and Godhead, and that when they knew God they glorified him not as God and changed his glory into an image like man, birds, beasts, &c., for they did not like to retain God in their knowledge? The Bible describes men as carnal, without God, lovers of pleasure more than lovers of God. Would it not be strange then if the Gospel threw upon men the obligation to discern its excellence and the excellence of Jesus? The Gospel is for every creature and the evidences that accompany it must be such as are fitted to affect the minds of men who have been, with their ancestors for thousands of years, under the training of the grossest heathenism. To appreciate the evidence from fulfilled prophecy, a man must know that the books of the Old Testament were written ages before those of the New Testament and that the latter are historically reliable; but the people of this country are just as skeptical on these points as on any. A book describing the life of Jesus, even if read, would hardly be expected to produce a deeper impression on men than his own walk and conversation did on those who sojourned with him in the flesh; yet the Nazarenes sought to cast him down from a precipice and to the Scribes and Pharisees Jesus said,

If I do not the works of Him that sent me believe me not. The apostles speak of these works as necessary for the attestation of the Gos el. "The signs of an apostle were wrought among you, in all patience and signs and wonders and mighty deeds." "God also bearing witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." The first fact the missionary has to establish is that Christ rose from the dead, for this is the pivot on which the whole Gospel turns; apart from this his death is simply the death of a martyr, and his life that of a saint, though not one of the world's saints. We require from the outset to convince them of a most exalted miracle, and our Lord in express words has promised to confirm this testimony by suitable and supernatural attestation, if faith be there to secure it. (John 14: 11-14.) Whether this faith shall be found in the church before the glorious appearing of Christ, we cannot say. When the Son of man cometh shall he find faith on the earth?

—We understand that the distribution of prizes in connection with the Methodist School, Poona, took place on the 9th inst. Colonel McCausland was in the chair. The Rev. Mr. Clarke's Report furnished evidence that very thorough work has been done during the year. Considering the decrease in the attendance as compared with other years the Government grant was by far the best that the school has secured since it was opened. The decrease in attendance is very easily explained; it was caused by the abandonment of the Boarding department.

—The unusually large number of passengers that arrived by the Mail Str. *Peshawar*, last Tuesday, among them H. R. H. Prince Leopold of Prussia, passed through a very severe Cyclone about 900 miles from Bombay, and it is matter of thankfulness that the vessel did not founder. For about eight hours there was great peril, and Captain Moule and his officers are justly complimented for the successful navigation of the vessel in this emergency.

—It has for some years been supposed that Emin Bey, an Austrian officer, appointed by General Gordon, Governor of the Equatorial Provinces of Egypt, was dead, nothing having been heard of him. A letter has now been received from him by the Secretary of the British and Foreign Anti-Slavery Society, dated the last day of 1885 and written from a place called Wadelai. It appears that he owes his preservation under providence to the admirable devotion and fidelity of the black troops that accompanied him, and to the good graces of Kabba-Rega, the sovereign of Unyoro. From May, 1882, he had been cut off from all communication with the world.

—The *Jam-i-Jamshed* says:—

If the Viceroy is desirous of having an insight into the true state of affairs, let him dispense with the attendance of his body-guards and Sir Frank Souter's myrmidons, and let him walk about the dense streets of Bombay like any ordinary European, when he will find what he very naturally wants to know. He will then find that the poor masses are not prosperous. They live miserably, and their children are half-starved.

Is this really so? We have been in many large cities in the four quarters of the globe, and we have not the impression that there is more wretchedness among the poor of Bombay than in other cities.

—The advocates of abstinence cannot yet flatter themselves that the reign of beer is drawing to its close. Shares of the value of five millions sterling in the firm of Arthur Guinness, Son Co., Ltd., were offered to the public, and the amount applied for was over 100 millions sterling!

—The first portion of the West Deccan Railway line, from Poona southward, was opened on Thursday. This portion terminates at Koregaon, (the station for Satara,) a distance of 83 miles from Poona. This will facilitate intercourse with Mahableshwar. The line is to reach Londa on the South Deccan Railway which connects Marmugao with Dharwar and Hoobli. The West Deccan Line, passing through Miraj and Belgaum, will, it is said, be opened early next year. Kolhapoor is off the line, but will, we suppose, be joined to it by a branch-line. The *Times of India* says:—

It is only when we pause now and then to take stock that we can properly realize the extraordinary development of railway enterprize in India. The next year or two will give us locally not only the Southern Mahratta system to the south of the great port of Bombay, but the Midland Railway to the north of it, and a very considerable increase in our trade may be confidently expected. The more railways she has the better for India, her people, and her trade, and we trust our local Chamber of Commerce will continue their agitation for railway extension by every means in their power. In the meantime, as compared with other parts of India, it is satisfactory to think that Bombay is, to use a popular phrase, doing uncommonly well.

—Faith is trust. It takes its character from its object, and is good or bad according to the worthiness of its object. Used religiously, it relates to salvation. Faith is not an idea complete in itself. When there is faith, somebody or something is trusted Saving faith is the heart's reception of the testimony concerning Jesus Christ furnished by the word of God. Not merely a recognition of the truth of the Gospel, but a cordial assent to it. You may believe that a certain man is a capable physician, but he will not help you unless you consent to be treated by him. Faith assimilates; it brings us under the power of the one we trust in, so that our character is affected by his. They that trust in false gods become like their conceptions of these gods; they whose faith is in the true God who became manifest in Christ, walk according to Christ's example. Travellers, ascending the Alps, order their steps by the steps of the guide, for they realize their own insufficiency, and know that a misstep would be perilous.

—The *Christian Witness*, of October 7th, objects to the view that Cornelius the Centurion was not converted until the visit of Peter at Cæsarea; and says, "If he was not converted till then we may look in vain for converted people." But the angel who instructed Cornelius to send for Peter, said, "He shall tell thee words whereby thou shalt be saved." Nothing could be more explicit than this. The narrative of this first triumph of the Gospel among the Gentiles is exceedingly important. It shows that a heathen who gives proof of his desire to know God by embracing all the light available, shall be made acquainted with the Gospel, even if God has to work a number of miracles in order that it may be conveyed to him. This narrative might be pondered by those who fancy that there is to be a second probation.

—The *Christian Witness* is the excellent paper published at Boston by Rev. Wm. Macdonald. From the new year it becomes a weekly.

—The Viceroy, after a visit to the Ellora caves, will proceed to Hyderabad. Sunday the 28th he leaves Hyderabad for Mysore. He will go as far south as Madura and will embark at Pondicherry Dec. 9th for Calcutta, arriving on the 13th.

—We regret to state that no marked change for the better has yet taken place in the health of Mrs. Scott of Khamgaum. Miss Millett and Miss French have been watching day and night with her; Miss Sisson from Akola spent two days with them.

—To the numerous losses sustained by the Baptist Missions in this country, is to be added that caused by the death of the Rev. N. M. Waterbury, of the Teloogoo Mission. He died at Perambore. In our Epitome will be found a notice of him.

—We have not left ourselves space to speak of the fearful atrocities committed in Uganda. Think of 32 Christians burned alive together, refusing to deny Christ. And think of those who, after having witnessed this tragedy, came forward asking for baptism. Then think of the multitude in India who are convinced of the truth but fear to profess it openly.

NOTICES OF BOOKS AND REPORTS.

"*In Christ;*" *or the Believer's Union with his Lord.* By A. J. Gordon, Pastor, Boston. Dr. Gordon is a highly-esteemed Baptist minister of Boston, and has written a number of works that are highly prized among those who hunger and thirst after righteousness. He is one who seeks his inspiration at the true Pierian spring, the Bible, and he has the originality that comes from meditation in the word pure and simple. His works abound with valuable thoughts happily expressed. How much the expression "in Christ" signified to Paul, appears from the first Chapter of Ephesians where it occurs in almost every verse. Dr. Gordon, in his introductory chaper, says:—

And thus, through these two words, we get a profound insight into the divine method of salvation. God does not work upon the soul by itself; bringing to bear upon it, while yet in its alienation and isolation from Him, such discipline as shall gradually render it fit to be reunited to Him. He *begins* rather by re-uniting it to Himself, that through this union He may communicate to it that divine life and energy, without which all discipline were utterly futile. The method of grace is precisely the reverse of the method of legalism. The latter is holiness in order to union with God; the former, union with God in order to holiness. Hence the Incarnation, as the starting-point and prime condition of reconciliation to God; since there can be, to use Hooker's admirable statement, "no union of God with man, without that mean between both which is both." And hence the necessity of incorporation upon Christ, that what became *possible* through the Incarnation, may become *actual* and *experimental* in the individual soul through faith.

Paul constantly speaks of the believer as

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dying, rising, ascending, reigning with Christ; living in his life, in fact.

So marked is this latter fact, that it has led some to speak of the events of the Christian life as affording "a striking parallel to those of Christ's. But there is no parallel. Parallels never meet, while the very glory and mystery of the believer's life is that it is one with the Saviour's and inseparable from it. It is not a life running alongside his, and taking shape and direction from it. It is his life re-enacted in his followers; the reproduction in them fo those events which are immortal in energy and limitless in application.

The believer's life in Christ starts from the base of an experience of sin; Christ's life from a sinless basis.

Never shall we attain a truly joyful Christian experience, therefore, till we learn that holy living is neither the realization of some ideal self, nor the imitation of some real saint. "*For me to live is Christ.*" Christian progress is a growing *towards* Christ, by growing *from* Him. And the Scripture exhortations to high attainment in the divine life seem to be based on this order. The believer is to have "the mind of Christ" within him, the "spirit of Christ" animating him. His development is a "growing up into Him in all things who is the Head, even Christ." The limit and boundary of his attainment is "the perfect man," "the measure of the stature of the fullness of Christ." Well may the disciple set the Lord always before him as the ideal of perfect attainment, if only he can have Him thus always within him, as the source and principle of daily growth.

Dr. Gordon proceeds to speak of Crucifixion in Christ; Resurrection in him; Baptism into Christ; Life in Him; Standing, Prayer, Communion, Sanctification, Glorification in Christ, in ten successive chapters. An American reviewer has said of this book, We do not remember since Thomas-a-Kempis a book so thoroughly imbued with great personal love to Christ.

It would be remarkable if in all things that pertain to sanctification we should see exactly eye to eye with this excellent writer We cannot agree with him, for instance, in his chapter on Baptism into Christ, in respect to the meaning of Rom. 6: 3, 4 After extracting these verses, he says:—

And so we look back to that solemn moment when, in the name of the Trinity, we were immersed beneath the water, and then raised again from the parted wave, and we see in the act the divine credential which our Lord gave to our consenting faith of our union with Him in his dying and rising; or in the expressive phrase of Chrysostom, "the sign and pledge of our descent with Him into the state of the dead, and of our return thence."

Here Dr. G. understands the expression "buried with him by baptism into death" as referring to an act of immersion, supposed to simulate in water the death of the believer to sin and his resurrection to newness of life. He adds: "Thus baptism is the divinely-appointed method of translating our obedience and faith into the phraseology of our Lord's death and resurrection." The disciple says to God, It is Christ that died, yea rather that is risen again, and I hereby declare my conformity to his death and my fellowship with his resurrection.

Noting more minutely the features of this apostolic ordinance, we shall see how it answers in every particular to the doctrine unfolded in previous chapters.

Here is first the *burial*, which confirms and seals bur crucifixion in Christ. The Spirit declares "*The body is dead because of sin,*" and the water opens now its mystic tomb to ratify that verdict. And how, as for a moment the prostrate form of the disciple disappears beneath the wave, is the whole solemn story of our death in Christ silently rehearsed! Here is no sparing or reprieving of our guilty nature. The inexorable purpose for which "*our old man was crucified with Him,*" is proclaimed without equivocation, "*that the body of sin might be destroyed.*"

Now death and burial are two very different things. Burial is for those who are already dead. Our death with Christ cannot be represented by a form of baptism, nor do we believe that any such histrionic sense is contained in the wor ls of the apostle. Christ died on the cross and when it was made fully evident that he was dead, then he was put into the sepulchre. The apostle says: "So many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death." It was on the cross that Christ died, not in the tomb, and what we understand by the passage is that when we publicly identify ourselves with Christ by baptism, we declare our renunciation of the old life of sin, and our adoption of life in Christ. The apostle goes on to say (verse 5.) "If we have been planted together in the likeness of his death, we shall be also in that of his resurrection, knowing this that our old man *is crucified* with him that the body of sin might be destroyed, that henceforth we should not serve sin." All this directs our attention to the cross, and, to our mind, disposes of the idea that some particular form of baptism is referred to.

We also disagree with this writer with regard to the conflict in Rom. 7, which Dr. Gordon considers normal and life-long and which we consider abnormal, the picturing of what takes place when a man looks to the law for the power to obey it, ceasing when the Spirit of life in Curist Jesus is apprehended.

Haviaka Subodha. This is a Canarese journal published in Bombay. We were not aware till now that we had Canarese papers in Bombay. We have English, Marathi, Gujarati, Hindustani, Portuguese, Canarese, and two or three more possibly. The *Haviaka Subodha*, entering on its second year, becomes Anglo-Canarese. We have a good many Teloogoo people in Bombay; have they no paper?

The *Kutumbmitra.* November. Contents: People and Pastor. Hints to Native Coristian Poets. Hints on the Lying-in Room. The Greek Church. Anecdotes of Animals. Scripture on Giving. Garland of Poetry. Correspondence. Facts and Opinions. Notices of Books. Instructive Anecdotes. Under the head of Book Notices, is a notice of the revised edition of the Marathi Genesis, upon which a great deal of labour has been bestowed by the Bible Society's Marathi Committee, more perhaps than was ever before bestowed upon any one book of the Marathi version of the Bible. The *Kutumbmitra* gives several specimens showing the improvement effected by this revision. The revisors have aimed to secure, along with fidelity to the original, fidelity to the genius of the Marathi language.

Cooper, Madon & Co., Ltd. Catalogue of books. This is a volume of 160 pp. Of these pages 44 are devoted to Novels and Romances, besides 8 to French Novels.

Harvest Field. November. Contents: A Permanent Village Methodism; Rev. G. M. Cobban. Trip to El Dorado; Rev. A Burnet. New Missions or Old; Rev. G. W. Sawday. Notes and Extracts. News of the Churches. Correspondence.

Indian Baptist. November. Contents: The Month. Thoughts on the 22nd Psalm. Bearing the Cross. The late Rev. Dr. Buckley. Robert Hall on Terms of Communion. Meetings in Monghyr. Baptism and Church-membership. Notices of Books. News, &c.

Madras Chr. College Magazine. November. Contents: The Gospel of Peace; B. Scott, M. A. What they saw in Japan; Mary Knott. Hindu Funerals; J. E. Padfield. Notes on Kanchi; S. M. N. Sastri. Humourous American Literature; N. F. N. Rajasekhara; J. A. Hutchinson. Literary Notices. Notes and Extract. Science Jottings. Periodicals. Queries.

Rajmarg. (Marathi) November. Contents: Gems. The Editor's Table. Beware of Dogs. Holiness; S. P. Jacobs. The Dead Prayer-office. The great Endnement. Consecration Meeting.

The Voice of India. October. Contents: Finance Committee. Public Service Commission. Import Duties. Reductions in Ed. Dpt. Technical Education. Lieut. Salmon's Case. The Star in the East. Riots in India. Miscellaneous.

A Manual of Hinduism. Part 1. By Baba Padmanji. (Marathi) 2nd Edition. 279 pp. Six annas. Tract and Book Society. This is a new edition of a work which we noticed on its first appearing. This first part is a succinct statement of Hinduism, and only they who are acquainted with the vastness of this system can appreciate the work of condensation involved in the preparation of this Manual. The first part is sold separately.

We acknowledge receipt of the following: *Medical Missionary Record*, October. *Manual of the M. E. Church*, October. *Monthly Reporter* of the Bible Society, November. *The Principles and Teaching of the Arya Samaj*; Lectures by Pundit K. Singh and Dr. Martyn Clark, C. M. S. *Bombay Diocesan Record*, Oct. Prospectus of the Boys' High School, Nynee Tal. Report of the Victoria High School, Poona. *Indian Purity Trumpet*, November.

INTERNATIONAL BIBLE STUDY.

Nov. 21, 1886.——1 *John* 1: 5-10 & 2: 1-6.

See last Guardian.

November 28.——*Rev.* 1: 4-18.

"John to the seven churches which are in Asia." Were there only seven churches in Asia at the close of the first century? Let us remember that the word Asia was applied to a small tract of country commanded by the city of Ephesus. The seven towns where these churches were found,

were all in an area less than 50 miles in length by half that in breadth, and the isle of Patmos was not far from the outermost. We learn from the 9th verse that the venerable apostle was a prisoner in Patmos for the word of God and the testimony of Jesus Christ.

"Grace and peace unto you from him who is, who was, who is to come; and from the seven Spirits that are before his throne; and from Jesus Christ, the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth." In other words, from God the Father, the Spirit, the Son. The seven Spirits are put for the Holy Spirit, to signify that the Spirit of God with all his fulness is in each church of Christ, each body of Christians. Grace and peace flow in a mighty tide to the believer, and are received by faith. The doxology is not the expression of the preacher's wish, but the declaration of a fact, a blessed fact, realizable by faith. God speaks to us from the Old Testament, from the New, and from the Apocalypse which means the unveiling of the glory of God in Christ, when the faith of God's people overcomes.

Jesus Christ is the faithful witness. The truth relating to our complete redemption, sealed in such a casket as Romans 8: 29, was fully uttered by him, and therefore God raised him from the dead, the first-begotten, the elder brother, (compare Phil. 3: 11) who shall yet be seen as the Prince of the kings of the earth, though now the nations and kings are being proved by the Gospel preached among them.

"Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever,"

John in his Gospel speaks of himself as the beloved disciple; he now delights to think that Jesus loves all. The cross attests it and justifies me in claiming all the love that flowed to John. He washed us from our sins in his own blood; what more could he do? If I wash thee not, thou hast no part with me, said Jesus to Peter. He suffered in our stead, and the contemplation of this fact melts the shackles from us and emancipates our imprisoned spirits. "And hath made us kings (a kingdom, R. V.) and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." We prefer the authorized version. Love delights in ministry. In heaven all love, and all minister. Each one has the ministry of all, and thus is king over all in a sense not dreamed of by this world's kings. We are priests, ministering to God by ministering to his people; having the same spirit of intercession that dwelt in our High-priest. To him that loved us, everlasting glory and dominion.

Behold, he cometh with clouds; myriads of angels and saints, in cloudlike bands. Every eye shall see him. Glorious truth. We may not well see how but he shall come to be glorified in his saints and admired in all them that believe. They also that pierced him; not the soldiers of Calvary only, but in all ages and in all nations those who have done their best to destroy his cause. All kindreds shall wail because after rejecting his love they behold him Lord of all.

"I am." Who is this whose voice comes to us? Alpha and Omega, the beginning and the ending of the Alphabet that translates heaven to earth. The Alpha contains the promise of the Omega.

"I John,—was in the Spirit on the Lord's day." The firstday of the Jewish week, the seventh of the Christian week, was called the Lord's day, a name it still bears in the Italian language. John hears a great voice as of a trumpet, and is bidden to write what he shall see in a book or roll, and send it to the seven churches. He turns and sees seven golden lamps. The word candlestick conveys a wrong meaning. See the account of the 7-branched lampstand in the temple. He sees one like unto the Son of man (see Dan. 7: 13). The characteristics symbolized in this description are purity, preparedness, wisdom, radiancy, omniscience, irresistibleness, invulnerability, omnipresence. He holds the churches in his right hand; none shall pluck his sheep out of his hand; the two-edged sword of the word, slaying the pride of man and liberating the god-like in him, proceeds from his mouth, he is in a word the image of the invisible God. This was a glory transcending that of the Mt. of Transfiguration, and even John, beholding, fell at his feet as dead. "And he laid his right hand upon me, saying, Fear not, I am the first and the last. I am he that liveth; (I am the first, the last, the living One;) and I was dead; and behold, I am alive for evermore, and I have the keys of death and of Hades." He did not die merely that he might live, but that life in him might be communicable; that he might bring back the captives of death, as Abraham recovered from the Kings the captives and spoil they had carried off.

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SATURDAY, NOVEMBER 20, 1886.

COMPLETE IN HIM.

In the "Two-fold Life" (Gordon) reference is made to Madame Guyon in these words: "If she made statements now and then which seem to verge too near an assumption of holiness, let us read them in the light of her last will and testament, made just before her death. It contains this beautiful clause:—

"'It is to thee O Lord God, that I owe all things: and it is to thee that I now surrender up all that I am. Do with me, O God, whatever thou pleasest. To thee, in an act of irrevocable donation, I give up both my body and my soul, to be disposed of according to thy will. Thou seest my nakedness and misery. Thou knowest that there is nothing in heaven or in earth that I desire but thee alone. Within thy hands, O God, I leave my soul, *not relying for my salvation on any good that is in me, but solely on thy mercies and the merits and sufferings of my Lord Jesus Christ.*'"

We should be content to have all that we have written, at any time, on the subject of the privileges of the believer, read in the light of these same words. We do not believe in any perfection or in any goodness that is not of the character here described. We have always maintained, ever since our pen treated of these themes, that we have no life, or goodness, or worth or spiritual power save as we have it in Christ. This is just as true forty years after conversion as it is at the beginning. There is none good save One, that is God. Christ is made of God unto us wisdom, righteousness, sanctification and redemption. He that hath the Son of God hath life, and he has life only as he has the Son of God. When we talk of the possibilities of faith some seem to think that we are glorifying ourselves. But faith means the repudiation of self as a ground of confidence; it means a continuous looking to Christ, for the ability to do what is pleasing in the sight of God. Convinced of his spiritual bankruptcy the believer hides himself in Christ. "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." We are complete in him. It is not that Christ heals us, makes us holy and passes on, leaving us to find that goodness and excellence in our new nature which we had previously sought in vain. That were a very great mistake indeed. We understand that the Holy Spirit is the author of all holiness, and that we have no life or power except as we are united to Christ, as the branch has life by its union with the vine.

If none is good save One, viz. God, it follows that no creature has goodness except as he abides in God, and that sin is in separation. An independent, finite personality, is a violation of the divine order. This desire to be as gods, godlike in independence, took Lucifer first and then took Adam and Eve away from God. They were created at a little distance from him that they might be brought near by love and desire, but their faculty of choice was surrendered to wrong guidance, and they were rent asunder from the Fount of all goodness by the desire for independent action. The great lesson that we learn at the feet of Christ, is the lesson of our own depravity, that is, our own inadequacy for good, our need of being united to God that His will may find expression in us. What the believe does is to appropriate Christ, in whom are given unto us all things that pertain to life and godliness. Christ is our holiness as he is our righteousness, and all through faith. Thousands of Christians who understand well that they are accepted in Christ by faith, continue to labour and toil for the production of Christian graces by self-chastisement, self-rebuke, prayers, tears, &c. unable to grasp the fact that the victory which overcometh the world is our faith. They have but to step by faith from the 7th of Romans to the 8th. Instead of vainly struggling to compel holiness, they are to praise God for Christ their holiness and recognize the sufficiency of the Holy Spirit to lead them in the way everlasting. Their goodness and holiness and victory and fruitfulness are in their union to Christ.

We close this article with an extract from Godet, which we find in the book abovementioned:—

"Human wisdom says, Disengage yourself by degrees from the bonds of sin; learn gradually to love God and live for him. But in this way we never break radically with sin and give ourselves wholly to God. We remain in the dull, troubled atmosphere of our

own nature, and never attain to the contemplation of the full light of the divine holiness. Faith, on the contrary, raises us, as it were at a bound into the regal position which Jesus Christ now holds, and which in him is really ours. From thence we behold sin cast under our feet; we taste the life of God as our true essential being in Christ. Reason says, Become holy in order to be holy. Faith says, You are holy, therefore become so. You are holy in Christ, therefore become so in your own person. This is perhaps the most paradoxical feature of pure evangelical doctrine. He who disowns it, or puts it from him will never cross the threshold of Christian sanctification. We do not get rid of sin by little and little, we break with it with that total breaking which was consummated by Christ on the cross."

This agrees well with the teaching in Romans, 6th ch. "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The difficulty is that so many begin the Christian life with very defective views of their own sinfulness and their ineptitude for good, and go on trying to *sanctify themselves* by the truth, instead of recognizing the all-sufficiency of the Spirit to give us victory. It sometimes seems as though we could not come to the knowledge of sin's invincibility except by a hand-to-hand conflict, often renewed. But all this is taught at the cross from the beginning. Some Christians whose biographies are very highly thought of, spent their days in desperate struggles with sin, failing to perceive that Christ has overcome and his victory is made ours by faith. "Be of good cheer, I have overcome the world." "Without faith, it is impossible to please God."

THE LORD'S DAY.

A CORRESPONDENT says: "I wish you would give me your authority for the words (*Guardian*, Oct. 30) "the Lord's Day is to be observed." One argument is that the Lord's Day is and has been observed, throughout Christendom, from Apostolic times, as the Christian Sabbath. If it had not been observed as such in the churches established by the apostles, it would have been very difficult, nay, an impossibility to bring about a universal agreement to observe it as such. Conservatives would have cried out against it as an unauthorized innovation, flying in the face of apostolic practice. Church-history would have shown us at that point of time a great struggle, or fierce controversy; but it shows us nothing of the kind. It is admitted that the New Testament does not embody a distinct, positive law binding the Church to observe her Sabbath on the day after that on which the Jewish Sabbath was observed, and we can easily see why it would have been very undesirable to put such a law in the forefront of the Gospel; it would have been the interposition of a great stumbling-block in the way of the Jews, whom the apostles sought studiously to conciliate, going so far sometimes as to circumcise proselytes. The Jewish converts were not required to give up their own Sabbath-day; but they found in the Church another day observed in honour of Christ, and after a while they came to feel that as redemption is more than creation, it was a fitting thing to let the Lord's Day be the Sabbath. Though we find no positive law in the Testament requiring the observance of the Lord's Day, we yet find indications of the custom. The presence of Christ with his disciples on the 1st day and 8th day of his resurrection period, would go far to commend that day to them. The day of Pentecost was on the first day of the Jewish week, the seventh return of that day after the crucifixion. This day witnessed the descent of the Holy Spirit, the conversion of the 3,000, the organization of the Apostolic church. In Acts 20: 6, 7, we find Paul and his companions waiting a whole week at Troas to have the opportunity of meeting the entire Church on the first day of the Jewish week, a good evidence that the church of Troas was accustomed to gather on that day. Romans 14: 5, 6, is easily understood if we bear in mind that there were Jewish and Gentile converts in the Church, and that some were clinging to the Jewish Sabbath, others were not. The *Sabbaths* mentioned in Col. 2: 17, 18 refer to Jewish Sabbaths. The first and eighth days of the great annual feasts were also called Sabbaths. In the last book of the Bible we find mention made of the Lord's Day, and of the manifestation of Christ to his servant on that day. The original law of the Sabbath was given at creation, Gen. 2. It was given again at Sinai. This law required the observance of a day of rest after six days of labour, without mentioning the particular day. We know that a day corresponding to our Saturday was (and is) observed by the Jews, but in the commandment no mention is made of any particular day, and it is evident that this is not the essence of the commandment. From several facts mentioned in the Jewish Scriptures, it appears that there was not that absolute inflexibility about the Mosaic laws which one might suppose; for instance, on one occasion, under Hezekiah, the passover was kept in the 2nd month instead of the first. And the passover itself, as observed in the days of our Lord, differs in several particulars from the ritual laid down in the Pentateuch.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

CONFERENCE BOUNDARIES.

To the Editor of the "Bombay Guardian."

SIR,—To the literature now fast accumulating in your columns on the subject of Conference Boundaries, the letter of "South India Conference," dated 21st October, which appears in your issue of the 30 idem, is certainly the most curious contribution. He pours out a gush of what he doubtless conceives to be very generous feeling, and is ready to say, with referrence to the demands of the North India Conference,—"Let her take all," that is, "the greatest part of our present territory." It would be interesting to know what part of our territory he would reserve, and whether the North India Conference would really be willing to avail itself of this gushing generosity.

But "just before generous" is a good maxim, and facts are more valuable than mere froth of good feeling in determining great questions. Your correspondent is at any rate "convinced that some radical changes are needed in the general economy of our Conference," but when he has lifted you to the tiptoe of expectation for some important enunciation of reform, he lets you down suddenly upon the time-worn platitude of difficulty in getting to the seat of Annual Conference from the distant points of our present limits! Does not your correspondent know that the proposal to divide our present territory into two Conferences is intended to obviate this very difficulty; and would not a little reflection have shown him that surrender of the three stations (*Allahabad, Agra*, and *Roorkee*) named by the North India Conference, would in no way remedy the evil of which he complains, but rather increase it? The only remedy for this evil is the Subdivision of the territory represented by the *extreme* limits of our Conference, and not by the transfer of a few *intermediate* stations.

But your correspondent's main fear is that partisan motives may actuate those who shall be called upon to decide the question, and he "sincerely hopes that they may have grace given unto them to look at the whole matter from the standpoint of efficiency, economy, and convenience, and not from that of mere past association or relationship." The implication here is hardly in keeping with the generous gush elsewhere manifest. Mere justice to his "brethren" should have made this exhortation unnecessary. I do not believe, Sir, that any of the brethren concerned would yield for a moment to party considerations, but will doubtless examine and decide the question upon the broadest grounds, though their verdict might not be so gushing as to say,—"Let her take all."

Upon this latter question. I have neither time nor ability to enter fully. When it is seriously proposed to transfer three of our chief mission stations, which for years have belonged to and been administered by us, and which indeed would never have been occupied but for South India enterprize, your correspondent must not be surprised if—in accordance with his own precept—we demand strong reasons for the transfer *in the general good of the work*. It certainly will not give political or linguistic unity to the North India Conference, since, even if the three stations be given up, the bounds of that Conference cannot be coterminous with the limits of the Province, or the bounds of the vernacular of Northern India. But even if this were attained, it is hard to conceive how greater efficiency and success would crown the work of our brethren. We are surrounded by flourishing and successful missions which are content to work in fields without pretence to correspondence with political jurisdiction or linguistic limits. Our North India brethren have reaped much success, yet it will hardly be contended that the field of their labours is exhausted and there is but little left to do in their present territory. Nor can it be affirmed that their highest and best success demands the annexation of these three stations. It may be said that an Extension of territory is desirable; if so, there are needy fields at their door, in the same Provinces and speaking the same languages, with convenient Railway communication, unoccupied by either Conference, into which they can overflow, if the present territory is found too restricted. In the face of these facts, it is impossible to allow that such a transfer is necessary for the development or success of the North India Conference.

But the eye must look further. Are these stations a handicap to the South India Conference, and would it be better without them? These are questions which furnish their own answers. If they are of any value to the North India Conference, they are at least of equal value to us; and if so, then their loss must in this degree make us weaker and less efficient. It would be easy, in addition to the general remarks, to shew the necessity of retaining these stations for the prosecution of our work in the north, which, let it be remembered, is not proposed in any event to be given up;—but it is not necessary to do so here. Whether a

change of administration would be better for the stations themselves, is a question, of course, upon which differing opinions are not only possible, but to be expected. But it would be "opinion" only, since the experiment is yet untried. Still, when it is remembered that these stations were opened and have been worked hitherto upon South India Conference policy, that prosperous results have been attained and valuable property accumulated upon these lines, and that but for this spirit and policy, these stations presumably would not be available to-day for discussion or distribution, it will hardly be argued at this stage of experience, that an administrative change is necessary, for the stations themselves.

We have so much respect for our North India brethren and admiration for their work, that we regard as utterly unnecessary the admonition of your correspondent,—"Let there be no strife: we be brethren!" We do not commend such exhortations; the fact is, it is this kind of well-meaning but ill-judged counsel, which really furnishes the fuel for feud. The South India Conference gives to its brethren in the North credit for the best and broadest motives in proposing the transfer; and if so, it has sufficient confidence in them to know that they will give to it the same credit, if upon the fullest and most deliberate survey of the situation, it decide simply to retain what is its own.

Yours faithfully,
SOUTH INDIA CONFERENCE.

[What "S. I. C." said in our issue of Oct. 30th, was this: "*Were it to appear* that a surrender to the North India Conference of the greatest part of our present territory would be *for the good of the work in general*, the writer for one is ready to vote, 'Let her take all.'" In other words the interests of the Lord's work should be paramount.—*Ed. B. G.*]

DEAR SIR,—When a good man has been amongst us, for however short a time, and been made the means of blessing to immortal souls, the fact is well worth chronicling in the *Guardian*.

Bishop Ninde's visit to Mhow was all too brief—one day only—, but in so short a time he succeeded, without any effort on his part, in winning his way into the affections of all who were privileged to make his acquaintance. He and Miss Ninde were the guests of the Rev. Mr. and Mrs. Builder of the Canadian Presbyterian Mission, who gladly and lovingly ministered to their wants. A few hours were spent by them at Indore, where the Rev. Mr. and Mrs. Wilkie, of the aforenamed Mission, kindly entertained them, and permitted them to see various phases of their interesting work, which is expanding fast, in spite of the obstacles which the enemies of the Cross have from time to time placed in its way. This plainly shows that the work is of God, and we may well believe, therefore, that the gates of hell shall not prevail against it. Mr. Wilkie also very kindly accompanied his guests to the city, where several points of interest were visited; among others, a native gentleman's house, in which the visitors were treated with every mark of respect, even to the extent of sharing in the usual distribution of pan; whilst Miss Ninde was permitted to enter the Zenana, by the occupants of which she was well perfumed before leaving. I have no doubt Ajmere will have been made aware of this latter fact long before these lines shall be in print, for the perfumery used by our native friends is loth to leave the garments over which it has been sprinkled!

The Bishop preached to a numerous congregation, which assembled in the M. E. Church, Mhow, on Thursday evening, from the text,—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.) The sermon was such as might have been expected from a Methodist Bishop. It was for believers; but contained much truth that was well adapted to awaken the spirit of enquiry in unbelievers. May God, the Holy Ghost, graciously bless the sower and the seed!

Our visitors left us on Thursday, about midnight, *en route* for Ajmere and the North.

Before coming to Mhow, they spent a few hours at Khandwa, where they were the guests of the Rev. J. D. and Mrs. Webb, who have joint-charge of Methodist interests at that important centre, and under whose care the Orphanage, started by the Rev. C. P. Hard, is growing and prospering; as are also all other phases of their work.

Yours in Christ,
E. JEFFRIES.

Mhow, C. I., 13th Nov., 1886.

SIR,—Dr. Wyllie's paper on the Papacy is, as you point out, well worth reading; but as far as the extracts you have yet given go I have not observed any expression of Christian love for any of the Popes. The more we see wrong in the Papal system the more reason there is for prayer that the Lord may be pleased to take of the things of Christ and give to the supporters of the system. The proper Christian feeling for the old man who now is Pope seems to me to be just what ought to be entertained for any other sinner viz., one of love. We may be sure that whatever is of the Lord in his life's work will stand the Master's test and that what is wood, hay, stubble, will be destroyed. Let us pray more for the Pope and for each other that we may have more light and more love to God and man.

Yours truly,
A CHRISTIAN.

14th Nov., 1886.

DEAR BRO.,—At 11 p. m., on Friday last, according to the programme in the *Guardian* of the 6th instant, Bishop W. X. Ninde, D.D., of America, his daughter Miss M. Ninde and officiating chaplain, Rev. L. R. Janney, arrived at Ajmere.

The Bishop was weary and travel-worn on arrival; but, I am glad to say, felt greatly recuperated and almost himself again the following morning.

The Bishop and party visited a few places of interest on Saturday morning, and in the evening drove through the Native city.

Of all the small charges in the S. I. Conference, Ajmere has been highly and eminently favoured by the visit of our distinguished brother. The free and large circulation of printed notices on Friday brought a considerable congregation together, at 7-30 p. m. on Saturday, and 11 a. m. and 6 p. m. on Sunday, to hear sermons so rich and deep, practical and scriptural, earnest and impressive, as saintly Bishops alone can preach, which will, I doubt not, be long remembered by many who heard him.

The Bishop, like many of our brethren in the faith, is a man of few words outside of the pulpit. His warm Christian love, which can be seen beaming from his eyes, his genial manner, pure life and rich holy sentiments, have greatly endeared him to us and won all our hearts.

As we so rarely see our Bishops we try, when we get hold of them, to obtain from them in the way of spiritual work as much as we possibly could, entirely oblivious, in our solicitude and anxiety for their presence and counsel, of the fact of their physical weariness induced by Railway travel and old age.

Miss M. Ninde addressed the Sunday-school in the evening, and to a no little degree interested the Juvenile-throng with her talk about her own Sabbath-school in the New world.

The Rev. L. R. Janney is expected to preach here Sunday next on his return from Delhi and Agra.

Yours in the Lord,
T. E. F. MORTON,
Pastor, M. E. Church.

Ajmere, 15th Nov., 1886.

DEAR SIR,—I am much interested in the accounts of the great awakening which has been at Trichoor; and I join in praising our Lord for the grace there manifested. I notice this now because I very much desire to have Mr. Row visit Travancore, and I know no other means of making known my entreaty to him to come here so good as writing to you.

I write altogether on my own responsibility: but I know that the missionaries here were hoping that Mr. Row would come southward from Cochin, and I am sure that they will be very glad if he can arrange for a preaching tour in these parts.

I can speak from my own experience that there is a great improvement among the people here, and that in many places the fields are white for the harvest. Among those who not long ago showed decided opposition to Christianity, there is now favourable attention; and even a decided assent to the truth as it is in Jesus.

Among Christians there is more prayerfulness for the Holy Spirit to work in power. There are openings to declare the Gospel among the Hannikar or Hill people whom I have known as so much bound by the fear of evil spirits that they dared not give attention to the truth nor learn to read.

I have been about among the people, and I have means at my disposal by which I could help Mr. Row in moving about; and a good season of the year is now near; and I will be ready in every way I can to help in the glorious work. You know my address as you send the *Guardian*, though I am at present at Parutthipally near Trevandrum where I have work.

Yours in Jesus,
JOHN COX.

[Mr. Row is now in Bombay on his way to Assam where he expects, we believe, to spend some months.—*Ed. B. G.*]

SIR,—Will you please publish the following few lines in the ensuing number of your useful journal and oblige?

The *Dnyanodaya*, of the 14th ultimo, says, "That the great fallacy of Hinduism in its popular form is to regard religion as existing in forms and ceremonies. And as these forms and rules effect nearly all the customs of the people, any attempt at reform necessarily comes in conflict with them, and gives the appearance of religious interference." But, I politely ask, is it not the fallacy of modern Judaism also? I say, modern Judaism, simply because I have got nothing to do with the ancient one, as far as this attempt is concerned. Do not the Jews—of course, I mean, those *Konkanee* Jews—observe forms and ceremonies in the name of religion? Cannot several instances of the aforesaid fallacy be recited or shewn? I say what is true and for the good of that community, and I do not think any sincerely God fearing and truth-loving man will deny this; and I must especially say so, because, I see, that there are a few so-called learned and so-called reformers amongst that community to my regret, cannot see this deplorable state of things and do not admit and have not courage enough to immediately do away with these forms and ceremonies that take the place of religion! Can anyone of the Jews, who at all understands what religion is, in the true meaning and sense of the word, venture to affirm that religion consists in forms and ceremonies? I do not think any sensible man would say so. What is the use then of adhering to those forms and ceremonies? Why not manfully fling them away? I do not wish them to act rashly; let them ponder this

carefully and fully and give up their timidity and act according to their convictions.

UPRIGHT.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)

Pastor—Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

LECTURE,—Mr. B. B. Nagarkar will deliver a lecture in the Prarthana Samaj Mandir, Girgaum, on Monday, the 22nd instant, at 7-30 p. m., on which occasion the presence of all English-knowing people is respectfully solicited.

Subject.—Young India—its duties and responsibilities.

REV. GEO. BOWEN will preach in the Grant Road M. E. Church to-morrow at 11 a. m. Subject—"The Mahomedan's difficulty in accepting Christ."

Rev. I. F. Row, of the Anglo-Indian Evangelization Society, will preach in the Fort M. E Church, Sunday evening, at 6 o'clock.

The First Anniversary of the "Seamen's Rest" Mission will be observed in the Grant Road M. E. Church, Sunday evening, at 6 o'clock.

HOW TO ASSIST THE "REST" SEAMEN'S MISSION.—With two pice a week you may render us much needed assistance. Put a half-anna stamp on your papers after you have read them and send them to A. W. Prautch Esq., Seamen's Rest, Prince's Dock, Bombay. Who will remember to help us in this way and regularly keep it up Ask others to assist in this cause.

Epitome of News.

SATURDAY, NOVEMBER 13.

—*Times of India:* We are glad to hear that the Syndicate have determined to throw the University Library open to all graduates and under-graduates who may be proposed and seconded by two fellows of the University. The Library will be open only, however, from 12 to 5 on week days This, it has been pointed out to us, will be very inconvenient for the *bona fide* students, who are generally engaged between these hours. An effort should, we think, be made to open it in the evenings, and as there is supposed to be a balance of Rs. 7,000 from the Library Fund there should be no pecuniary difficulty in having it properly lit.

—The Mandalay correspondent of the *Rangoon Gazette* telegraphs that the chief loyal Woon of the Chindwin district who had gone to bring the neighbouring Burmese officials to receive instructions has been murdered

—*Bombay Gazette;* Rangoon, 12: Particulars are to hand of the attack in which Mr. Gleeson was killed. It seems some hundreds of dacoits stealthily surrounded the camp by night, having learned the countersign through the treachery of some of Mr. Gleeson's police. Five men approached the sentry and gave the word, which induced the sentry to lower his musket, when he was immediately butchered. Mr. Gleeson rose and came with a light to ascertain the cause of the disturbance, when a rush was made for him, and he received a severe blow on the right temple. Mr. Gleeson then jumped down to the ground, and was immediately surrounded, and hacked literally to pieces. Until then the sepoys were afraid to fire lest they might wound friends. As soon as Mr. Gleeson jumped they poured in a volley, and rushed forward, and a hand-to-hand combat ensued, till the dacoits were driven off. The firing continued all night and next day. The interpreter and police bolted, some being killed. One sepoy was killed, and a havildar and four sepoys were wounded. A sergeant determined to retreat; a plantain raft was constructed, and Mr. Gleeson's body and the wounded havildar sent down the river in charge of two men. The raft was caught in a whirlpool, and Mr. Gleeson's body was lost. The sergeant fired the village and retreated to Choungwah, fighting nearly the whole way. Here reinforcements met them, and proceeded to the scene of the disaster. Fourteen dead bodies were found on the spot. The remainder of the village, as also villages above and below, were burned.

—A hurricane passed over Madras, Nov. 9.

—It is proposed to extend the Nizam's Guaranteed State Railway to Bezvada on the British frontier. The company will construct the line on behalf of the Government of India, who will provide the funds.

—The suit instituted by Mr. Herbert Spry Talbot, officiating Executive Engineer at Lucknow, for the dissolution of his marriage on the ground of his wife's adultery with Captain Robinson, Royal Horse Artillery, at present stationed with his Battery in Ireland, came before the High Court of these Provinces on Monday. Judgment was delivered on Tuesday, the Hon. Justice Straight pronouncing a decree *nisi* with costs against the co-respondent.

—Mr. Vanderbilt's new steam yacht is described as "the finest yacht afloat." She may well be, seeing that the cost of constructing her was £130,000, and that by the time her owner takes his first cruise she will have cost him £250,000.

MONDAY, NOVEMBER 15.

—*Indian Chr. Herald;* Report of the Bengallee Conference: Mr. Ball remarked that according to the C. M. S. rules, whenever a Bengali Church connected with the Church of England, became independent and was able to stand alone, it was to be left to itself to choose its own organization. In this view, it was desirable to keep the Bengali and English congregations distinct But the Bishops in meeting assembled had decided that there should be one Church for Europeans and Bengalis. The result of this union would be to prejudice the cause of independence in the Bengali Church, for the English element, being the stronger element, would prevail, and impose all its traditions on the weaker and infant element.

Mr Ashton remarked that there was not much fear of the missionaries being called upon to settle the future of the Bengali churches The Bengali churches were advancing at such a rate that they would some day solve the problem for themselves, without consulting the missionaries. The Bengali Christian Conference was a growing power for good, and it was by no means a utopian idea that the Conference might, in the not distant future, hit upon a system adapted to the genius of the country and the exigencies of the times.

Mr. Laha remarked that there was substantial unity among the Bengali churches, and that those churches were not in danger of permanently imbibing sectarian views. Their annual conferences were a great help towards the maintenance and growth of this unity. At the same time, Bengali Christians were ever ready to profit by the wisdom of the past, as reflected in the history of the church. What was good in the Western churches, they would gladly adopt and appropriate.

TUESDAY, NOVEMBER 16.

—*Central Indian News:* On Saturday last, a fearful tragedy occurred in General East's compound, Jubbulpoor. Lance-Duffadar Asmutullah Khan, of the 2nd Bengal Cavalry, quartered in this station, who had a *liaison* with the wife of a man who is now in Burmah with General East, was reported by the syce, bearer, and durzie to the military authorities by whom he was ordered back to his regiment, he being at this time on orderly duty. On receipt of the order he was seized with a fit of revengeful passion apparently, for he primed himself with *churrus* or *bhang*, and prepared to run amuck. He rushed into the kitchen with a drawn talwar where he found the khitmutgar whose head he severed from his body with one stroke. He then made for the stables where he came across the syce, who had made the report against him. On this man he inflicted no less than *eight* scalp wounds and ended by cutting the poor fellow's throat from ear to ear. He then proceeded to search for the durzie, who, however, had by this time succeeded in making himself scarce. He then went into the kitchen, drew out a charpoy, and lying down on it, deliberately cut his own throat.

—*Times of India;* Ajmere, 15: Cholera broke out at the Purkhar fair last Wednesday. 400 were attacked and half the cases proved fatal. The Tehsildar took precautions and assisted the pilgrims. The disease spread to Ajmere, where 200 died in two days. To-day the outbreak has much subsided. Great precautions have been taken by the authorities.

—Same: At the present moment there are a large number of native Chiefs in Bombay, who have come here to pay their respects to the Viceroy. The list includes the Maharajah Holkar of Indore, the Maharajah of Rutlam, the Maharajah of Kolhapore, the Rao of Cutch, the Thakore Sahebs of Limree and Wudhwan, the Nawabs of Jinjeera, Cambay and Surat, the Rajah of Dhurumpore, Prince Samatsingjee of Palitana, Punt Sucheo of Bhore, and Rao Saheb Rasti, a De can Chief.

—*Madras Mail:* The Baptist Telugu Mission has suffered a great loss in the death of the Rev. N. M. Waterbury, which melancholy

event took place on Thursday morning, at his residence, Perambore, after seven days' illness. Mr. Waterbury came to India five years ago, and laboured all the time in Madras. He was a man of considerable mental power and culture. He mastered the Telugu language, and was an effective street-preacher. He was also a good organizer; and the work he did in so short a time shows that he was eminently endowed with those qualifications necessary to make a great missionary. He was highly esteemed by all missionaries as well as by all those who take interest in the evangelization of India in Madras. He was buried the same evening in St. Andrew's Cemetery. There was a funeral service held in the new Baptist Chapel, which he had just completed, at 4 p m. in which the Revs. M. Phillips, G. M. Goldsmith and T. Colville Peattie took part. The funeral was largely attended by missionaries and others. At the grave Colonel Luxmore read appropriate passages of Scripture and the Rev. Mr. Ogilvie prayed. Mrs. Waterbury and her two little children have the deepest sympathy of all who knew her.

—A correspondent reports great dearth at Chattisgurh.

—*Indian Witness:* The Misses Leitch, of the American Board in Ceylon, are in Calcutta preparing the way for Mrs. Leavitt, whose mission round the world we mentioned in the beginning of the year. The mission is to collect women's signatures to a memorial against the liquor-traffic to be presented to all the Governments of the world. She has been for months in Australia, Japan, and China, and now will soon be in India. The Misses Leitch were at the monthly missionary conference on Monday, and one of them made an address.

Wednesday, November 17.

—*Times of India:* On Monday night, "The Ravenna Minstrel Troupe," belonging to the P. & O. Co.'s s.s. *Ravenna*, gave a performance at the Seamen's Institute. The large hall of the building was filled to overflowing by an appreciative audience, consisting chiefly of sailors. The first four rows were especially reserved for ladies and members of the Institute. The first part of the programme, consisting of an overture ballad and comic songs, entitled "Two Hours Down South," was ably rendered by Messrs. Budd, Foster, Finch, Wilson and Bissett, the new and original conundrums exciting great amusement. The duet on the piano and banjo was followed by a song in character by Mr. Bissett, for which an *encore* was twice asked by the audience. Two amusing comic sketches, entitled "The Photographer" and "The Insurance Office," brought the performance to a close. In concluding the Rev. W. G. H. Ellison, Harbour Chaplain, moved a vote of thanks to the performers, stating that the object of the Institute had been reached when ship's companies, such as the Ravenna Minstrels, belonging to the P. and O. Co.'s s. s. *Ravenna*, and others on former occasions, had been able and willing to come forward to give them such entertainments as they had witnessed that evening.

—Same; Lahore, 16: The miltary trials at Umballa finished yesterday. Privates Flannigan, Gleeson, and Clinton, of the Royal Irish, were charged with robbery and grievous hurt on the persons of two natives on the 19th May last. They were sentenced to fourteen years' rigorous imprisonment each.

—The Portuguese Government has authorised the French cable to Madagascar being landed at Mozambique, which will therefore be one of the new stations of the new line.

—If Archer's end was a miserable one his triumphs on the race-course lasted almost to the day of his death. We read in the *World*:—Fred Archer was for four days the popular idol of Ireland, supplanting even the "uncrowned king" in the affections of the multitude. Somebody, indeed, described the Curragh October Races as, in truth, an *Archery* meeting.

—The death is announced of General Sir Abraham Josias Cloete, K.C.B, K H., which occurred at his house in London on the 26th ult. The deceased officer was in his 93rd year. The date of his first commission was June 15, 1809. He was first employed in active service in the Mahratta War 18-17-19

—*The Bombay Gazette* translates from the *Kossed-i-Moombai:* "The Parsees pretend to be the most educated of the Natives of India. It is true that they were the first in the field of education, and that about eighty per cent of their number are educated. It is also true that nearly fifty per cent. of their women know how to read and write and begin their letters with "My dear Dhan," &c., &c. The Parsee ladies are smart at imitating Paris fashions. Young and old vie with one another in enjoying what is commonly termed freedom. A Parsee woman, if punished by her husband, rushes straight off to a magistrate. For the slightest cause they seek the protection of the courts of law, caring not how their community is scandalised by such proceedings. We attribute all these to English education. The old Parsees were very sensible people like ourselves. If the present state of affairs be due to education, we say do not let us have it. We are quite satisfied with our old manners and customs."

—Acknowledging the receipt of an address from the Society for the Suppression of the Opium Trade, the Marquis Tseng, writing from Marseilles, says:—"The able manner in which you have dealt with the subject shows me how earnestly your efforts have been directed to the suppression of the use of this drug, which has brought so much misery upon China and now threatens if not checked to produce an equal amount of evil in certain portions of your Indian Empire. It is due to the labours of your society that I was enabled to conclude between the British and my own Government the present negotiations. This treaty, I admit, does not accomplish the desired result, but it will prove nevertheless the first important step towards checking the use and abuse of opium."

—The Church Missionary Society has received letters by the Zanzibar mail giving painful details of the massacre of native Christians in Uganda by order of King Mwanga, telegraphic intelligence of which was received on the 23rd of September. The persecution broke out in June in consequence of a Christian boy, one of the King's pages, refusing to commit an abominable crime Many were tortured, mutilated, and speared, and thirty-two were burned alive together. The intercession of the missionaries were of no avail Most touching accounts are given of the steadfastness of the victims, and the massacres seem to have quite failed to intimidate the candidates for baptism. Within a week or two afterwards several converts were baptized at their own earnest desire. Meanwhile the printing and circulation of passages of Scripture, prayers, hymns, etc., in the language of Uganda, went on without intermission; and of some of the papers thus printed several editions have been sold to willing purchasers, although the very possession of a Christian leaflet is a source of danger. The letters explaining the telegram which told of Mr. Ashe's "dismissal" from the country and Mr. Mackay's "forcible detention," are not yet to hand. The Church Missionary Society has also received from Uganda the late Bishop Hannington's diary, written up to the very day of his death—a most thrilling and pathetic narrative. It will be published as soon as possible.

—*Overland Mail*, Oct. 29: In the famous "Brief of Suppression," signed by Pope Clement XIV. in 1773, which cost him his life, wherein he sketched the character of the Jesuits with a hand which is declared to be infallible, speaking of their operations he says:—"Complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, scandals, which, weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatred and enmities. Desolation and danger grew to such a height that the very sovereigns whose piety and liberality towards the Society were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent Christians from massacring each other in the very bosom of our common mother the Holy Church."—This is the description given by a Roman Pontiff of the association which has managed once more to assert its influence at the Vatican, and which has lately been the subject of public compliments from the retiring Lieutenent-Governor of Madras.

At Auxerre, on Oct. 27, the father, brother, and uncle of a Mille. Gallet, twenty-one years of age, were fined 25 frs., 16 frs., and 100 frs. respectively, for breaking open the rooms of the Augustine Convent, and carrying her off to her home against her will.

Telephonic communication between Brussels and Paris is, by the agreement arrived at by the Governments of France and Belgium, to be completed before Jan. 1.

On the reopening of the session of the Municipal Council of Rome on Oct. 25 an order of the day was voted expressing affection and loyalty to King Humbert for his recent reaffirmation of the inviolability of the conquest of Rome by the Italian nation.

The Pope on Oct. 23 held a Congregation, which was attended by the most eminent cardinals of the Sacred College, in order to examine the position of the Holy See towards the Italian Government. Among the questions discussed was the expediency of removing the seat of the Papacy from Rome, but the decision on this point was postponed.

It is announced that his Excellency Liuming Chuen has contracted with Messrs. Telge and Co. for the construction of a telegraph line from Tai-nan to Tai-pei. Messrs. Jardine, Matheson, and Co. have obtained a contract for laying a cable from Amoy to Hoomee (Formosa), the cost of which is estimated at 210,000 dols. It is expected that both of these lines will be completed before the end of this year.

Thursday, November 18.

—*The Kaiser-i-Hind*, with English Mails, left Aden for Bombay, Wednesday, 3 a. m.

—*Times of India:* Whilst a party of non-commissioned officers of the King's Dragoon Guards were at target practice at Rawalpindi, Corporal Steel shot Private Callighan, one of the markers, through the body, killing him on the spot. Steel has been arrested pending an investigation.

—The Ghilzais were defeated on the 9th instant by the Ameer's troops with the loss of several thousand men.

—The *Photographic News* says:—"It is some time since we gave particulars as to the method adopted by Dr. Mach, of Prague, for securing a photograph of a projectile in the course of its flight, and it seems that Salcher and Riegler have obtained similar photographs, many of which show, in a remarkable manner, the head of condensed air which preceedes the shot. It is this head of condensed air which makes it almost impossible, even for the most skilful rifleman, to hit an eggshell suspended by a longish thread; and doubtless it is this

'head' of condensed air which first wounds when an animal is hit by a rifle shot."

—*Pioneer*: "To 'An Old Man's Hope' and 'The Rising Tide' has been added a third pamphlet, purporting, like its predecessors, to be written by a native of India, and entitled 'The Star in the East, or the Bengal National League.' That Mr. Hume is the author of all three pamphlets is now an open secret.

—A terrible disaster has occurred on the Chicago Milwaukee and St. Paul's Railroad. A freight train ran upon a siding near Portage, Wisconsin, to permit a fast express train to pass. The breaksman was slow in shifting the switch, and as the express followed closer than was expected, and came round a curve which concealed the switch-lights, it ran off the rails into the bank alongside the line. Passengers who were in the rear cars escaped without material injury; but several of the leading cars were wrecked. Before the passengers in them could be rescued the *debris* caught fire, and the whole mass was quickly in a blaze. Thirteen persons who were in one of the cars were burnt to death in sight and hearing of those passengers who had escaped. Besides those who lost their lives many passengers received painful injuries.

—*Bombay Gazette*; Mandalay, 16: In a fight north of Shwaybo, about the 8th inst., Mr. Rey, Superintendent of Police, and Lieutenant Balfour, were both very severely wounded. No details have been received of the fight.

A report from Shwaybo, dated the 14th inst., says that Captain Vaughan, Commanding at Kyoukmyoung, marched out and attacked part of Nga Naing's gang, killing 19 and wounding 12. There were no casualties on our side.

LATER: Lieut.-Colonel Anderson, of the 3rd Madras Infantry, marching with 100 men from Yemethen to Ningyan, on the relief of his regiment, was attacked by a large party of rebels at Kahuli. The enemy were repulsed, losing heavily. Our loss was Colonel Anderson severely wounded, having been shot through the neck; 4 privates killed, and 5 wounded.

Lieutenant Balfour died at Shwaybo on the 11th November.

The Commander-in-Chief hopes to be at Myinnoo to-night.

—The outbreak of cholera in Rajputana has assumed serious proportions. It seems to have originated in the Pokhor Fair, which is just over, and thence to have been conveyed to Ajmere, where a large annual fail has also been taking place. It has now extended to Nasirabad, Beawar, Kishenghur, and the surrounding States, as the pilgrims and travellers being suddenly dispersed are taking it in all directions. In Ajmere alone there were 75 cases reported last Saturday, of which 25 were fatal.

—*Australian Christian World*, Oct. 1: The Rev. C. P. Hard, M. A., who is one of the six presiding Elders (chairmen of districts) in the Conference in India, which is the outcome of the visit of "California" Taylor, arrived in New South Wales, with Mrs. Hard, in the middle of August. They left Bombay, India, April 3rd, reaching Adelaide in three weeks; spent six Sabbaths in that colony; then ten in Victoria; are giving an equal number to New South Wales; and, after being seven Sundays in Queensland, from the 24th inst., they expect to return by the P. and O. in December, that Company having kindly extended the time available for their return ticket, and permitting them to go from Ceylon to Madras, where the Annual Conference has its session in January (February) Bishop Ninde, presiding.

FRIDAY, NOVEMBER 19.

—Deaths last week, 387.

—*Times of India*: Sterling Exchange has forced ahead steadily during the past week notwithstanding it has had the apparently great obstacle of a very limited export business. Some influences have apparently been at work in the London market for Silver, and the price of the metal to-day (46⅞. per ounce) lays the rupee down at 1s. 6d on this side.

	Demand.	3 Months' sight.	4 Months' sight.	6 Months' sight.
	s. d.	s. d.	s. d.	s. d.
Banks	1 5 31-32	.....	.....	.....
Credits	.....	1 6 3-16	.....	1 6 5-16
Documents...	.....	1 6 7-32	.....	1 6 11-32
French Paper.	.....	1·92	.....	.....

Telegraphic Transfers ..... 1s. 5 15-16d.

—H. E. the Viceroy, with a large party, visited Elephanta on Thursday. An evening party in honour of him and the Countess was given by Sir Jamsetji Jejeebhoy.

—The Viceroy and the Countess of Dufferin, and Lord and Lady Reay, with members of their Staff and a few friends, went across the harbour yesterday afternoon to see the Elephanta Caves. Prince Frederic Leopold of Prussia, the brother of the Duchess of Connaught, who arrived here by the last mail steamer, was one of the party.

—A National Congress of the natives of India will be held in Calcutta in Christmas week, under the auspices of the British Indian Association.

Selections.

THE PAPACY.

(Conclusion.)

PROGRESS IN GREAT BRITAIN.

AFTER this bird's-eye view of the Papacy in Europe, let us inquire, What position has it obtained among ourselves? Great Britain is the head of the world; if the Papacy shall succeed in restoring its dominon in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the Popish population of the future. (3) As if Rome's own action were not enough, we ourselves have grafted a Popish ministration on every department of the public service. Paid Popish chaplains are busy at work in our prisons, in our reformatories, in our workhouses, in our army and navy; these various departments are being utilised for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to Canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

(5) If the Papacy has created an *imperium in imperio* in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament and largely the ruler of the nation.

(6) Moreover, Popish Provincial Councils are of frequent occurrence. What is the function of these Councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the Council had previously planned in secret.

THE IRISH FULCRUM.

(7) Ireland is still the main fulcrum on which the Papacy rests its lever in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will be again resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The established Protestant Church has fallen. The Irish system of education has been revolutionised, and well-nigh wrecked. First, the Kildare schools were put down; next the National schools, and the Queen's colleges were denounced as Godless, and abandoned by the Government, to be re-fashioned and refitted by the priesthood. And, last of all, a Popish University was established, the effect of which has been to place the education of Ireland in the power of a Popish conclave, and the schools in the hands of the Christian brothers, who educate their pupils on the principles of the Syllabus; or, as Lord John Russell expressed it, minister poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our Statute Book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hindrance to the advance of Popery to place and power in the State, but has been weeded out and swept away. Upwards of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with one exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the Crown, the English woolsack excepted, are now open

to Romanists. The oath of the Royal Supremacy has been swept away. The oath recognising the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a Popish reign. If that solitary Act were to share the fate of the others, we should speedily see a vassal of the Pope on the throne of Britain.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strifes in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the Papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

POPERY AND SOCIALISM.

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a church-rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one mother, Nature to wit, all things are a common heritage Socialism, like the Papacy, attacks the modern state, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,0 0 such votes were tendered, and at the election of 1877, the number of Socialist votes in the city of Berlin alone had risen to 56,000 The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void, but just some such atheistic system as we see filling it.

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other, Communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game they have been playing of late years in the British Senate. The Papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitably roll in and overwhelm you."

If the governments of Europe, in the hope of escaping the danger, should cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigour. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

A CATACLYSM APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm: a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even *the rapid diffusion of the Gospel in Europe.* But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government So far as I can see, no true basis for permanent liberty has yet been laid by the Continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up, I do not very well see. They have the commune beneath them, they have Rome above them, and between these nether and upper millstones it may yet happen that they will be ground to powder.

THE MURDER OF BISHOP HANNINGTON.—EXTRACT FROM HIS DIARY.

THE Church Missionary Society has just received from Zanzibar the diary of the late Bishop Hannington, written up to the very day of his murder. For economy of space the entries have been made with exceeding minuteness, so that a magnifying-glass is necessary to enable the pages to be deciphered. The diary is in course of transcription; meanwhile, the following extracts are given, forming a narrative of the Bishop's last week:—

On the 21st of October (Wednesday), the Bishop describes the arrival of his party at Lubwas, where a present of ten guns and three barrels of powder was demanded, and a thousand soldiers assembled. The chief asked him to stay one day, and to this he consented, but while proceeding to a hill to have a view of the Nile he was set upon by twenty ruffians, stripped of all valuables and hurried away. He says:—"Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. I said, 'Lord, I put myself in Thy hands; I look to Thee alone.' Then another struggle, and I got to my feet, and was thus dashed along. More than once I was violently brought in contact with banana-trees. In spite of all, feeling I was being dragged away to be murdered, I sang, 'Safe in the arms of Jesus' and 'My God I am Thine,' and then laughed at the very agony of my situation." Eventually he was brought to a hut, and he made out that the Sultan had had him seized and meant to keep him prisoner until he had received word from Mwanga. Simultaneously the Bishop's men and loads arrived.

October 22.—"I found myself about ten o'clock last night on my bed in a fair-sized hut, but with no ventilation; a fire on the hearth, no chimney for the smoke and about twenty men all round me, and rats and vermin *ad lib.*, fearfully shaken, strained in every limb, and great pain within, and thirst. . . . Floor covered with rotting banana-peel, and leaves, and lice." The Bishop adds that his Portuguese servant might cook his food, and he was allowed to have his Bible and writing materials.

October 23.—On this day the Bishop notes that it was three months that day since he left the coast. He with difficulty crawled outside and sat on a chair, and had to be helped back "in a gone condition" to bed. In the afternoon "the chief and about one hundred of his wives came to feast their eyes on me in cruel curiosity. I felt inclined to spring at his throat, but sat still and presently read to myself Mathew v. 44-45, and felt refreshed."

October 24.—"Thank God for a pleasant night in my own tent in spite of a tremendous storm, and rain flowing in on the floor in streams. Personally, I quite forgave this old man and his agents for my rough treatment, though even to-day I can only move with the greatest discomfort, and ache like rheumatic fever. . . . . The day passed away very quietly. I amused myself with Bible and diary."

October 25 (Sunday).—On this day the Bishop wrote that he had still a great deal of pain in his limbs. "Three detachments of the chief's wives—they say he has 1,000 nearly—have been to-day to see me. They are very quiet and well behaved, but greatly amused at the prisoner."

On the same day the Bishop observes that his guards and he were great friends, almost affectionate, and one called him, when he spoke of him, as "My white man."

October 26.—"Limbs and bruises and stiffness better, but I am heavy and sleepy. Was not inclined to get up as usual, and if I mistake not, signs of fever creep over me." For the first time he was unable to eat. During the day three parties of the chief's wives came and gazed at the prisoner.

October 27.—The entries on this day are briefer, and refer chiefly to the circumstance that no reply had been received to the messages he had been allowed to send, and he therefore doubted whether they had been sent at all. "Only a few ladies came to see the wild beast to-day."

October 28—"Seventh day's prison. A terrible night; first with noisy, drunken guard, and secondly with vermin, which have found out my tent, and swarm. I don't think I got one hour's sound sleep, and woke with fever fast developing. O Lord! do have mercy upon

me, and release me. I am quite broken down and brought low. Comforted by reading Psalm xxvii. In an hour or two's time fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious. My fever passed away. Word came that Mwanga had sent three soldiers; but what news they bring they will not yet let me know. Much comforted by Psalm xxviii."

October 29.—"Eighth day's prison. I can hear no news, but was held up by Psalm xxx., which came with great power. A hyena howled near me last night, smelling a sick man; but I hope it is not to have me yet."

This entry—the last—takes up but a small part of the page of the diary. The Bishop apparently expected to write more later on. It is almost certain that he was killed on this day, and there is reason to think that he was taken out to execution very shortly after he had written these words.

M. RENAN'S LATEST WORK.

M. RENAN'S latest production shows the deplorably low state of morality into which he has been led by his familiarity with sensual topics in his ecclesiastical experience. No more abominable production ever emanated from the vilest writers of filthy literature than that which has recently been published by this eccentric Romish priest. Hitherto we were disposed to give him credit for sincerity of purpose and a sensitiveness of conscience which, by their combined power and action, compelled him to retire from clerical functions in the Church where he had spent the best years of his life. But, after the revelation of such ungodly sentiment as those which he has endorsed in his latest publication, we are unable to do more than to congratulate the Church from which he has broken away on being delivered from the presence of a priest who could entertain the monstrous opinions set forth in *L' Abbesse de Fouarre*. It is a five act drama in prose. The author boldly states that the approach of death loosens all ties of duty. He says, "If mankind were certain that the world would come to an end in two or three days, love would burst out all around us with a kind of frenzy." The most repulsive statements are made by Renan, and when it is added that they shock the sensibilities of even the most advanced French romance writers, enough has been said to show how disgusting the book is, how debased its author. No one who remembered that Renan was a professor in the Roman Church, and the writer of a *Life of Christ*, could have supposed that he was capable of giving to the world with such unblushing effrontery, the infamous doctrine which he propounds in a book having for its object the glorification of sensuality. One is prepared to find a certain amount of free-thinking in a man who has abjured the faith of Christianity. There are men eminent for their love of virtue who, nevertheless, cannot altogether accept the teaching of the Church, or even of the Bible, on certain points connected with religion. Still, they are men whose respect for social purity would lead them to uphold and earnestly advocate whatsoever things are calculated to subserve the public and private morality. But M. Renan has cast off all restraints and in his desire to present to the reader a volume of the wildest filth, he has not scrupled to trample under foot every vestige of human virtue. When our French neighbours, who are not easily shocked, express astonishment, as they do in no measured terms, with regard to M. Renan's book, it may be easily perceived how far he has departed from the line of rectitude in his advocacy of lawless lust. That even a professed infidel should have written such a book would have been a blot upon human nature, but that a man who for many years has been leading a strictly religious life—at least outwardly and by profession—should after all that experience and habitual cultivation of what is holy, pure and good, write a book unfit for perusal, and disgusting in its details, almost exceeds the bounds of credibility.—(*The Rock.*)

TELEGRAPHIC NEWS.

Copenhagen, November 11th: Prince Waldemar, in his reply to the Grand Sobranje, thanks them for offering him the Throne of Bulgaria, but says his father must decide as to whether he should accept it. He thinks, however, that his duties will prevent his acceptance.

Tirnova, 11th: General Kaulbars has demanded the release of the authors of the late revolt at Bourgas.

Paris, 11th: The French Government has received news of the death of M. Paul Bert, the French Resident in Tonquin.—Disastrous floods have taken place in the South of France and in Italy.

London, 12th: Prince Nicholas of Mingrelie in the Caucasus is a candidate put forward by Russia for the Bulgarian throne.—Mr. Herbert Gladstone has sailed in the Peninsular and Oriental steamer *Malwa* for Calcutta.

Copenhagen, 12th: The King of Denmark has refused to sanction the acceptance of the Throne of Bulgaria by his son. Prince Waldemar has consequently telegraphed to the President of the Grand Sobranje declining the offer.

Vienna, 13th: Count Kalnoky, speaking to the Hungarian Delegations, insisted on the necessity of maintaining the integrity of the Treaty of Berlin. The Kaulbars mission, he added, was a passing phase, which, if exaggerated, would render it necessary to prepare to overcome greater troubles. He endorsed the policy of Mons. Tisza. The Austrian Government desired to avoid any menace, unless such should be absolutely necessary, and wished for peace, but not at any price. Count Kalnoky dwelt at length on the relations of Austro-Hungary with Germany, which he said were of the most cordial kind, as were those with Russia. The Government of the latter country had promised to uphold existing treaties, and had disclaimed any wish to encroach on Bulgaria or to change its relations without the co-agency of the Powers. The Austrian Government greatly valued English assurances, as showing that the support of England would be available if required. He hoped, however, for a peaceful solution of existing difficulties.

London, 13th: The Royal Commission to inquire into the Currency Question held its first meeting yesterday.

14th: Sir Henry Drummond-Wolff has been summoned to London.

15th: Sir H. Drummond Wolff is only coming to England on short leave, and will then report personally to Government the progress of his mission in Egypt, and also confer respecting the parleying with Ahmed Moukhtar Pacha.

Constantinople, 15th: Ahmed Mouktar Pacha has made his report on Egypt, strongly confirming the views he expressed in his first report.

St. Petersburg, 15th: The Russians are displeased at the tone of Count Kalnoky's speech at the Hungarian Delegation and interpret it as being menacing.—The nomination of Prince Dolgorouki to the post of Russian Minister at Teheran is intended as an off-set against British influence in Persia.

London, 16th: It is reported that Sir Hart Dyke well be appointed Governor of Hongkong.—The Socialists have arranged for a great demonstration in Trafalgar-square on Sunday next, and have requested Lord Salisbury to remain in town and receive a deputation on that day.

Vienna, 16th: Count Andrassy, speaking to the Hungarian Delegations, strongly condemned Russia being admitted to the Alliance of the Emperors, the interest of Russia and Austria being opposed to each other. Count Kalnoky concurred in these remarks, and said that Austria must uphold the autonomy of Bulgaria. Russia, he added, had no special rights in Bulgaria.

Cairo, 16th: Large parties of rebels are hovering about in the neighbourhood of Wady Halfa, and an Egyptian regiment has been ordered there to reinforce the garrison.

London, 17th: The report that Sir Hart Dyke would be appointed Governor of Hongkong is not confirmed.

Tirnova, 17th: General Kaulbars is seeking a motive for a rupture with Bulgaria in order to obtain a pretext for returning to Russia.

Cairo, 17th: There is no foundation for the statement that an Egyptian regiment had been ordered to Wady Halfa. There are already 2,700 Egyptian troops there, which is considered a sufficient force to stop the rebel advance if attempted.

London, 18th: The authorities in view of the expected Socialist demonstration in Trafalgar-square on Sunday next, are taking extraordinary precautions. Batteries of Artillery and reinforcements of troops are being drafted into the Metropolis, and will be available on Sunday should any disturbance be attempted.—The *Times* publishes a report that Sir Robert Hamilton will shortly be removed from his post of Under-Secretary for Ireland at Dublin Castle, in consequence of his Nationalist tendencies.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

"Last-street Mills, Cambridge-heath,
"London, E. C., July 24th, 1882.

"Sir,—It gives me great pleasure to be able to add

my testimony in favour of your valuable Syrup as a curative agent. I had suffered for some length of time from a severe form of indigestion, and the long train of distressing symptoms following that disease. I had tried all possible means to get relief, by seeking the best medical advice. I had swallowed sufficient of their stuff to float a man-of-war, so to speak, but all to no avail. A friend of mine, coming on the scene in the midst of my sufferings, brought with him a bottle of your Seigel's Syrup; he advised me to try it, stating he felt confident it would benefit me.

Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S Forster.

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Poor Asthma sufferers, who are strangers to "tired Nature's sweet restorer, balmy sleep," should make use of "The Rosinweed Tar Mixture" Quiet refreshing sleep will follow its use

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Per P. and O. Str. *Ravenna*, 19:

For London—Mr W H Collett, Mrs and Miss Stewart, Lieut-Col J M Macdougall, Mrs Macdougall and two children, Mr F W Hewett, Miss Scott, Mr H O Poole, Mr E J Marshall, Mr and Mrs H B Harrington and child, Mr G H Gordon, and Mr A E Hewett

For Brindisi—Mr and Mrs J E O'Conor, Mr F J Crooke, Sir W Wedderburn, Lieut Col A Currie, Lieut Col W H Becket, Mr Lloyd, Dr Cronbie, and Mr Less

For Venice—Capt and Mrs Waller.

For Suez—Mr H P Okeden

For Aden—Col R T Lowas, Capt F Dunsterville, and Mr and Mrs H M Abud

PASSENGERS ARRIVED

Per P. and O. Str. *Peshawar*, 16:

From London—Mr G H Walker, Miss Walker, Mr and Mrs Pinhey, Mr and Mrs Prevost, Mr J H Todd, Mr W E Newham, Mr G Gillespie, Mr R W Blair, Lord and Lady Wynford, Mr and Mrs G F Johnson, Mrs Rendle and four children, Miss Lewis, Miss Penny, Mr T E D James, Mr and Mrs Taft, Sir A Fairbairn, Mr Claud Barrow, Mr W A M Partridge, Mrs Johnson and three children, Mr T Grieves, Mr J Cook, Mr D Grieves, Mrs Wingrove and two infants, Lieut E J Jenkinson, Major Hartshorne, Mr and Mrs Thomson and infant, Mrs Good, Mr G Field, Mr H N Leyland, Mr J C Greenback, Miss Canny, Mr A P Robinson, Miss Webb, Mr A C Wilson, Mrs D A Joshee, Mrs Waller and child, Mr G H Simpson, Miss Simpson, Mr E Abbott, Mr C A H Walters, Mr J Walker, Mr B Neilson, Mr K Barnes, Mr Cooke, and Mr and Mrs Despard

From Brindisi—Mr and Mrs A Phillips, Col and Mrs Drummond, Colonel Atkinson, Mr and Mrs Vibart, Mr H Fraser, Mr and Mrs W M Macaulay, Mr G J Swann, Miss Anderson, Mr G O Young, Mr Justice Trevelyan, Mrs Westland, Mr J P Woodroofe, Mr P L Pugh, Mr Justice Macpherson, Mr Simpson, Mr and Mrs Ferguson, Miss Ferguson, Mrs Hugh Fraser, Mr and Mrs Walker and infant, Mr E M Calthorpe, Mr Arathoon, Mr and Mrs R Hawkins, Mr W W Glen, Mr J M Inglish, Mr and Mrs W Renwick, Mr C E Farrer Mr S D Winkworth Mr R A Spiers Mr P O Kinealy H R H Prince Leopold of Prussia Count Kanitz and aide-de-camp Mr Yule Smith Mr W Thompson Mr W B Cockburn Mr Waller Mr G W Hope Count Wedel The Hon H P Evans Dr Burjorjee Framjee Capt the Hon F E Allsopp and Mr Bachrach

From Venice—Mr H C Begg Mr G H Sutherland Mrs L Penny Mr W P Symonds Mr and Mrs Lyall Mr G G Anderson Mr D T Roberts Lt Col G D A Jackson Mr G B Stacey Mr and Mrs Werks and Mr Bentley

From Aden—Mr J Hay and Mr Genl A G F Hogg CB

Per Str. *Clan Sinclair*, 17:

From Liverpool—Mr and Mrs Treacher, Mrs Lant, Mrs Manson, Mrs Foot and child, Mr Grey, Mr Weathall, and Rev Mr Cushing, one native gentleman and three deck

Domestic Occurrence.

BIRTH.

Laker.—November 13th, at Mhow, the wife of John Laker, R. M. Railway, of a daughter.

DEATH.

Fraser—At Poona, on the 12th November, 1886, Isabella, widow of Mr. James Fraser, G. T. Survey, aged 62 years. Deeply regretted by a large circle of relatives and friends. Washed in the blood of the Lamb.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date:—

	Rs.	A.	P.
E. W. Flower, 31st December 1886	6	0	0
J. Fido, 7th October 1886	6	0	0
D. Framji, 31st December1886	3	0	0
H. North, 15th October 1887	6	0	0
Rev. M. Nikambe, 1st Nov. 1886	6	0	0
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s. s. Victoria	3358	480	W. Russell	4th December, 1886.
s. s. Nubia	3550	480	J. Donaldson	14th " "
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